Must The Old Testament Go

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MUST THE OLD TESTAMENT GO?

BY REV. W. F. CRAFTS.

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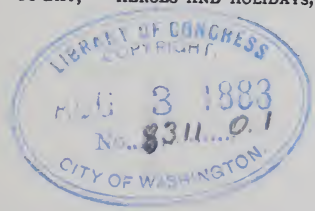
Must the Old Testament Go?

OR,

THE RELATION OF THE OLD TESTAMENT TO THE CHRISTIAN LIFE OF TO-DAY.

By REV. WILBUR F. CRAFTS, B. D.,

AUTHOR OF "THE RESCUE OF CHILD-SOUL," "SUCCESSFUL MEN OF TO-DAY," "HEROES AND HOLIDAYS," ETC.



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PREFACE.

THE main argument of this volume was originally read as a paper before the Brooklyn Clerical Union, whose distinguished members generally endorsed the positions taken. It was subsequently presented as a thesis to the Alpha Chapter of the Alumni of the Boston University, by whom its publication was requested. Numerous and important additions have been made to the original manuscript in connection with the most recent controversies about the Pentateuch.

As most of the contributions to these Old Testament controversies are expressed in technical terms, understood by a few only, there seems to be room for a statement of the case in the language of the people.

Whatever prejudices may be destroyed, all reverent and reasonable investigations of the

Bible are to be welcomed. As the controversy that culminated in the Nicene Creed practically settled the doctrine of Christ's deity; and as the Reformation crystalized the doctrine of justification; so in our day, perhaps, the doctrine of inspiration is to have its crucial investigation and more accurate statement, and then remain forever settled in the Church.

W. F. C.

BROOKLYN, *May*, 1883.

CONTENTS.

I.	Is any Scripture inspired which does not inspire me?	9
II.	Is there any Scripture which does not inspire some minds?	22
III.	How fared the Old Testament when tested by Christ's Reason?	27
IV.	Did Christ's Moral Sense Reject the Old Testament Histories as Incredible?	36
V.	Did Ezra deceive Christ?	45
VI.	Will the New Theories about the Old Testament Bear the Tests of Logic?	59
VII.	Did Christ abrogate Old Testament Laws?	76
VIII.	What was the teaching of Christ in regard to Old Testament prophecies and imprecatory Psalms?	82
IX.	Are God's tenderness and Man's immortality revealed in the Old Testament?	92

MUST THE OLD TESTAMENT GO?

I.

Is Any Scripture Inspired which does not Inspire Me?

The most subtle line of criticism directed against the present use of the Old Testament for moral and spiritual culture, and one found not only outside of the evangelical church, but also inside of it, is represented by the following quotations: "The test of an inspired word is that it *inspires*, not that it happens to be found between Genesis and Revelation. We save all the Bible, not because we believe all, but because we value it as ancient literature. I regard those parts only as inspired which inspire me. The helping word is the divine word."[1] "We are to consider as inspired only those portions of

the Old Testament which are not revolting to the most cultured modern mind."[2] "If anything in them does not approve itself to the reason and moral sense as true, it is to be rejected."[3] "More depends on the *credibility* of the history and legislation of the Pentateuch, than how much of it was written by Moses."[4] "The plain, central, heart-felt truths of the Bible that speak for themselves and rest on their own indefeasible worth will assuredly remain to us."[5]

Some claim to find scriptural authority for this theory of Biblical Criticism in 2 Tim. 3 : 16, as rendered in the Revised Version : "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." It would be logical to deduce from this statement the conclusion that no writings that are not "profitable" in some degree and under some circumstances could possibly be God-inspired; but it is certainly neither translation nor logic to deduce from this passage the rule: "No scripture which

does not seem profitable *to me* is given by inspiration of God, and only the scripture which inspires *me* is God-inspired." This egoism in Bible interpretation transforms the Divine Message into a bill of fare from which you take what you please, or what pleases you.

The word "Scripture," in Paul's statement, is one which in New Testament usage does not refer to writings in general, any more than "Bible" in common usage to-day means book, but only to those Bible manuscripts which were then received as The Word of God. Whatever of the New Testament, "Scripture," as he used it, did or did not include, it referred at least to the Old Testament, which the Jews had in its present collected form in the Greek Septuagint translation from 288 B. C., and in their Hebrew Bible much earlier still. Even Prof. Robertson Smith admits that the books of the Old Testament were all accepted as canonical by the Jewish church before the time of Christ, except Esther, Canticles, and Eccle-

siastes, whose canonicity he shows was questioned, but not that their endorsement was insufficient. It is like the case of Luther condemning the epistle of James, while the church accepted it.

It is evident that Paul means to say to Timothy, "Every part of your Bible is God-inspired and therefore profitable for conviction, or for conversion, or for Christian culture."[6] Surely this passage cannot be made to bulwark the theory, that Scripture is to be accepted or rejected by the thermometer of a single individual's moral sense and "intuitions."[7] Many, if not all, of those who hold this theory do not feel that any Bible warrant for their test of inspiration is necessary.

But if this theory of criticism is true, without regard to proof-texts, and if we are to consider as inspired only those portions of the Old Testament that approve themselves to the reason and moral sense of the clearest and strongest minds, of what practical value is the test, since it can be

perfectly applied only by one whose moral and logical senses are perfect, not dimmed by the least prejudice or by any defect of moral perception. A strong prejudice against the supernatural or in favor of evolutionary theories[8] would vitiate the application of this test, just as a thermometer plunged in warm water would not correctly indicate the weather. When a man comes to his Bible believing in advance of investigation that evolution *must be* the rule of all spiritual as well as of all physical life, saying, "Christianity *must* fit into this universal order,"[9] he has put green glasses on the eyes of his reason and moral sense, and will see everywhere not truth-trends but proof-texts of religious Darwinism, as surely as the Calvinist, whom he condemns for his method of Bible study, sees everywhere proof-texts of foreordination through his blue glasses.

Both critics and Christians are to come to the Bible as unbiased as a little child, and study its truths instead of seeking props to

their prejudices. If every man is to be allowed to cut out of his Bible as "*uninspired*" whatever does not "*inspire*" him, because it collides with his prejudices, the work of destructive criticism will be greatly "expedited."

As a matter of fact, how does such a test work? Take two men of equal mental power and education and moral culture, and to the moral and logical senses of one it seems more reasonable to believe that chance evolved the first woman from a polliwig, than to believe that an Almighty God created her from Adam's side. To the moral and logical senses of the other, the reverse is far more reasonable. The moral and logical senses of one man repudiate the story, declared in the Old Testament and confirmed in the New,[10] that God commanded Abraham to offer Isaac as a sacrifice, intending to stay proceedings after Abraham had been tested, and before any fatal result had been reached. The moral and logical senses of another find no rea-

son to call this ungodlike and unkingly while applauding as wise (as all have done, even in Pompeii, where a picture of the scene has recently been discovered) the precisely similar act of Solomon, who, to test two women, each of whom claimed a certain child as her own, ordered the child to be cut in two, no more intending to have it done than God expected to have Isaac slain, but proposing simply to reveal and develop the true and false in the characters before him.

One man's moral and logical senses are shocked by the story of Balaam's ass speaking; another finds no inconsistency in the statement, that the God who has created parrots with the power of speech, has caused other creatures of the animal kingdom to speak when some moral or spiritual emergency called for such a miracle. The moral and logical senses of many people reject as untrue the story of Jonah. Christ thrice quoted it as true history, with no shock to *His* moral and logical senses.[11]

It is dogmatically said by Colenso and Robertson Smith that Christ quoted this and other Old Testament stories as legend, not as history.[12] But what speaker does not know that if he should take a legend from the Arabian Nights to illustrate the resurrection of Christ, and say, "As surely as Sindbad was lifted from the valley into the air by the gigantic bird, Christ rose from the dead by His own power," the resurrection itself would be weakened rather than strengthened by the illustration, and the suggestion would at once occur that both were alike untrue. When an ignorant orator declared that something he had stated was as "certain as that *Romeo* founded Rome," a decided suspicion was thrown over the original statement. If Christ, in His numerous quotations of the Old Testament histories, knew that they were legends while He constantly referred to them as facts, or if they were legends and He mistook them for truths, we must logically infer that in His statements as

to morals and religion, also, He was liable to error.

The Bible is so wonderfully interwoven that the denial of the Old Testament histories logically leads to the rejection of Christ's authority, while the acceptance of Christ's authority logically compels the acceptance, also, of the truthfulness of the Old Testament.

Why should it seem to any one impossible that the God who could continue the life of Jonah for months in the body of his mother, could preserve his life for a few hours in the stomach of a great fish? This is but one of many cases where a Bible miracle is scoffed at as impossible, although paralleled every day by similar and greater miracles in the ordinary processes of nature. For instance, the resurrection, of which Jonah's story was made the illustration, —

> "The miracle is not so great
> Of ours, as is the rising of the wheat."

Indeed in that very book of Jonah there

are two greater miracles than the one so much disbelieved: the repentance and conversion of all the inhabitants of Nineveh, a city as large as Philadelphia,—an event unparalleled in any modern evangelism; and the very existence of "a foreign missionary book in the midst of the Old Testament."[13]

To the moral and logical senses of a once famous Boston preacher many of the Old Testament lessons selected for Sunday-school study during the last eight years seemed profitless and uninspiring, so much so that by voice and pen he condemned them as having no value in the present age.[14] But to the moral and logical senses of Dr. John Hall, Dr. Wm. M. Taylor, Dr. J. H. Vincent, and scores of other lesson-writers whom the world has delighted to honor, those same lessons were found to be full of things inspiring to noble life, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The impracticability of the personal test, that scripture is only to be considered in-

spired if it inspires *me*, is fully proved, then, from the fact that persons of equal intellectual and spiritual culture obtain exactly opposite results by this variable thermometer.

Indeed, the same difference appears between the impressions of Scripture which a man has at one time and those of the same man at another time, in another mood or in another experience, or especially when he has another purpose to accomplish in practical Christian work. The passages that seemed profitless in prosperity commend themselves to him as rich and profitable in adversity. Those that have little interest in youth become mines of wealth in age. Those that may seem untrue at one period of life, will have been approved by later experiences.

This test of Scripture, then, applied from a personal standpoint, is valueless because of the differences in men and the defects in the moral and logical faculties of every one who uses it. That man must be a

supreme egotist who supposes that the compass of *his* moral sense and reason will infallibly detect all that is inspired in the Bible, and reject only what is uninspired.

Suppose we should apply this test of individual reason and moral sense to human laws.

> "No rogue e'er felt the halter draw,
> With good opinion of the law."

So in varying degrees, even in cultured society, each one's favorite sin or previous prejudices warp his opinion. There is hardly a law in our statute books that is not opposed by some cultured mind. Are there not persons of education who tell us that their moral sense condemns laws relating to prohibition? Others say that their moral sense vetoes suffrage, or marriage, or capital punishment, or private ownership of property. In the universities of Russia there are men of education who think that common sense and moral sense condemn all government, all society, all rights of property, and approve as right nothing less than

Nihilism, — communism in love and land. Oliver Wendell Holmes reminds us that "as iron is almost never found in the earth pure, but usually in some combination, as the sulphuret of iron, the oxide of iron, etc., so truth is seldom found pure in human minds, but rather as the Jonesate of truth, and the Brownite of truth."

The test of inspiration by a man's moral sense is therefore unreliable, because that moral sense is usually found in some combination with selfishness or prejudice.

II.

Is there any part of Scripture which has not inspired some minds?

The test of Scripture by its profitableness and power to inspire men might be appropriately applied by asking, "Is there any part of the Old Testament that does not approve itself to the moral and logical senses of *some* noble and cultured minds as true, reasonable, and profitable?" In answer we could quote from the most prominent thinkers of the last two centuries, passages to show that every part of the Old Testament has proved itself inspired by inspiring "these most cultured modern minds."

Dr. Bellows, the distinguished Unitarian, said, "Nothing can ever change or destroy the sublime merits and religious influence

of the Mosaic Dispensation." Miss Sarah Smiley, a speaker and writer of the utmost intellectual and spiritual refinement, finds profitable and helpful lessons even in the Bible's lists of names, as reminders that God thinks of us, not in *masses,* as public orators do, but as individuals, "calling His own sheep by name." Indeed, there is at least one record of a conversion in connection with one of these lists, — that of the 5th chapter of Genesis, — where the oft-repeated expression, "And he died," after each name, reminded a man who heard this chapter read, of the certainty of his own death, and thus led him to a religious life. Guizot, one of the greatest statesmen of France, declared his firm belief in the history of the Old Testament as well as the evangelical Christianity of the New. Gibbon declares Job to be "a sublimer book than anything in the Koran," and Carlyle pronounces it "the sublimest poem of all ages." Locke, the philosopher, "died to the delicious music" of the

Psalms, read by his bedside at his own request. Humboldt eulogizes the 104th Psalm as "a concise and complete description of the whole cosmos, — a psalm of the world." John Milton wrote, "There are no songs to be compared to the songs of Zion; no orations equal to those of the prophets; no politics like those the Scriptures teach. I shall wish I may deserve to be reckoned among those who admire and dwell upon them." Spurgeon has said that he has little confidence in that man's piety who thinks lightly of Solomon's Song. Dr. Strong, one of the Bible revision committee, who is recognized as a leading scholar, while accounting this statement of Mr. Spurgeon "harsh," declares that he finds nothing offensive to his moral sense in Solomon's Song, but that on the other hand it approves itself to his spiritual taste. A devout rabbi once called it "The Scripture's Holy of Holies." Matthew Arnold has edited the second part of Isaiah as a text-book for the culture of

the imagination in English schools. Even Weiss, the free-religionist, exclaims, "The prophecies of Isaiah and Jeremiah can be matched by no other literature in the world." Sir Isaac Newton devoted his kingly intellect to a careful preparation of a book on Daniel. Franklin, although an infidel in early life, was won to admiration of the Old Testament by reading it, and pronounced the prayer of Habakkuk one of the sublimest passages in all literature.

Such references from "the most cultured modern minds" might be given if necessary in connection with almost every page of the Old Testament,—even those most offensive to some critics.

The writer has the custom of marking in his Bible with a red cross every text which he knows to have been the means of converting a soul. There is such a red cross in that first verse of Genesis, "In the beginning God created," which would not at first thought seem to be spiritually profitable, but led a Japanese student, who

read it in a Chinese Bible, to read further, and thus made him a Christian. There is also a red cross in the second commandment, "Thou shalt not make unto thee any graven image," which caused the conversion of a Roman Catholic. In the story of David fighting with Goliath, there is another red cross, for that story, read in a street meeting by a lay preacher of England, led to the conversion of a notorious prize-fighter, Bendigo, whose attention was attracted by the "set-to," as he called it, and listening attentively for the result, he learned spiritual lessons which soon led him to a Christian life.

If one knew Christian history as the angels know it, he could doubtless put such a red cross mark into every chapter of the Old Testament. The test of the Bible's inspiration by its power to inspire would thus confirm every part of the Scriptures, if broadly applied by universal Christian consciousness rather than by individual sentiment.

III.

How fared the Old Testament when tested by Christ's Reason?

The world has seen but one person who could properly make the application a personal one, and whose reason and moral sense would infallibly reject that which was uninspired and accept that which was God-inspired. The Lord Jesus Christ, by universal consent, is the only one that "e'er wore earth about him" whose intellectual and spiritual powers were absolutely undimmed by any prejudice. To both skeptics and Christians He is "The purest among the mighty, and the mightiest among the pure."[15] Let us then ask how the Old Testament fared when tested in its history and precepts by His perfect moral sense. What was the attitude which Christ took toward the Old Testament, which has been

fitly called "the Saviour's Bible," since He had it in substantially the same form in which we have it?

The use which Jesus made of the Old Testament will show its bearing upon the Christian life of to-day. To the true Christian the clear testimony of Christ "concludes debate." He is "the Amen, the faithful and true Witness."

Observe, then, that Christ did not "treat the Bible like any other book." As Dr. H. M. Dexter has said, "No critical examination of it could be more utterly unreasonable and untrustworthy than that which should disregard the most patent fact concerning it,—that it is *not* like any other volume known to men." To Him it was not a dead body for a critical dissecting table, but a "living" messenger from the Most High, bringing tidings and commands to men. He condemned the mistake of those who "searched" only its surface, who counted its letters, but failed to secure the life it offered.

Christ's familiarity with the Old Testament is shown by quotations from nearly all of its books in His *recorded* addresses and conversations. If we had His unpublished discourses also, we should doubtless have quotations from every Old Testament book. As it is, we have them from Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Chronicles, Psalms, Proverbs, Solomon's Song,[16] Isaiah, Jeremiah, Ezekiel, Daniel, Jonah, Micah, Joel, Zechariah, Malachi.[17]

Those Bible critics who assail almost every part of the Bible, unanimously leave the sermon on the mount unmangled as the unquestioned utterance of Jesus Christ. Within the Christian church even those who ignore or reject the Old Testament usually agree with the sentiment of Daniel Webster in regard to this discourse, "The sermon on the mount cannot be a merely human production." And what parts of the sermon on the mount are reckoned of highest value and inspiration? It would usually

be answered, the Beatitudes, the Lord's Prayer, the Golden Rule, the command to love all men as our neighbors, the exhortation to love our enemies, the comments on the commandments as kept or violated by the state of the heart, the reference to fasts to be kept in spirit and not merely in form, and the declaration of God's care for ravens and other creatures of nature. These are the elements in the sermon on the mount which have won the eulogy even of those who condemn the Old Testament. But every one of these is either a quotation or paraphrase of the Old Testament, with which Christ's spirit was so saturated and His memory so filled that its principles in new forms and fuller utterance make up His inauguration discourse.

Every one of the Beatitudes is a quotation either of the letter or spirit of some Old Testament passage. It is in Psalms 37 : 2, that it is declared first that "the meek shall inherit the earth." It is in Psalms 24 : 3, 4, that we are first reminded

of the blessedness of those who have clean hands and a pure heart. It is in Isaiah 61 : 3 that the blessedness of those that mourn is first declared; and there are three passages in Isaiah and the Psalms that tell us of the blessedness of the poor in spirit, in whose contrite hearts God dwells.[18] The blessedness of those that hunger and thirst after righteousness,[19] of the merciful,[20] and of the peace-makers,[21] are also declared repeatedly in the Old Testament. The Lord's Prayer is really a paraphrase of Chron. 29 : 10–13 : "Blessed be Thou, Lord God of Israel, our Father forever and ever. Now, therefore, our God, we thank Thee and praise Thy glorious name. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesy; for all that is in the heavens and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as head above all," etc. The command, "Love thy neighbor as thyself," often spoken of as "a New Testament commandment," is only a quo-

tation from Lev. 19 : 18; and the exhortation to "love our enemies" was given at least thrice in the Old Testament,—Christ's words being a free quotation from one of them.[22] As to the Golden Rule, Jesus Himself said that He learned it from the Law and the Prophets.[23]

It is sometimes intimated, that Christ introduced an entirely new element into the Decalogue when He said, "He that hateth his brother is a murderer," and "He that looketh on a woman to lust after her, hath committed adultery with her already in his heart."[24] But instead of introducing a new principle Christ was simply turning on these commands the light of the tenth commandment, as Paul intimates in Romans 7 : 7: "I had not known lust except the law had said, thou shalt not covet"; and it was Moses who first declared that love to God and love to man was the essence of the Law, that is, that one would keep the commandments according to the condition of his heart.

Christ's suggestions about fasting,[25] and His tender references to the ravens and sparrows,[26] were learned from His Old Testament. Did Christ say, "Seek ye first the kingdom of God and His righteousness"? He found the thought in Psalms 35 : 10.

What Mr. Beecher has said of the Beatitudes might be said of the whole sermon on the mount, — that its sentiments are Old Testament bells, which Christ grouped into a chime. If "the sermon on the mount cannot be a merely human production," what shall we say of the Old Testament chapters from which its sentiments were taken?

A similar fact will appear by examining the other discourses of Christ, so much eulogized by those who depreciate the Old Testament. Christ, in the 15th chapter of John, gives us a wondrous discourse on Christians as the branches of the true Vine; but this is only the fuller development of an Old Testament parable, — Christ as a spiritual preacher amplifying and developing an Old Testament text.[27]

So the conception of God as a Good Shepherd and the church as His flock is not found first in the Gospel of John,[28] but in Moses,[29] and David,[30] and Isaiah.[31] Some of the most beautiful conversations and discourses of Christ present Him as the Bridegroom and the church as His bride; but all His parables on this subject are but the flowering out of Old Testament seed-thought.[32] In the Old Testament it was first said, "The Lord of Hosts is Thy husband."[33] In the Psalms the church is represented as the King's daughter, — a bride brought to the Bridegroom in joy and gladness.[34] So Christ's sermons on Himself as the Light of the world are but paraphrases and amplifications of the thought which runs through all the prophets, that as sin is darkness Christ brings light. By the side of this evident fact, that Christ's teachings were but the fuller expression of truths which He had first read in the Old Testament Scriptures,[35] on which He had poured the light of His divine consciousness, express-

ing them more fully by His life and words, put the false and careless statement of one who claims to be a New Testament Christian, and who represents a few in the evangelical churches: "The preaching and teaching of the Old Testament Scriptures is a most unchristian-like custom, for which Jesus nowhere gives any greater sanction, explicit or implied, than He does for the indiscriminate uses — as if it were the very Christian Gospel — of Confucius and the Koran." [36] Such words could come only from persons who are ignorant of the real contents of the Old Testament, and also of Christ's method of using it, — only from those who have studied books against the Bible, instead of the Bible itself.

It appears, then, from observing the attitude of Christ toward the Old Testament, that if we would follow Him, we should fill our memories and hearts with the history and precepts of the Old Testament (as well as the New) as profitable for the conviction and conversion and culture of human souls.

IV.

Did Christ's Moral Sense reject the Old Testament Histories as Incredible?

Christ showed the falsity of that modern view of inspiration, which claims correctness for the Scriptures only in their moral and spiritual statements, — not in their historical and scientific references, — in that *He endorsed the truthfulness of nearly all the great historic events and miracles recorded in the Old Testament, especially those most sneered at to-day.*

"The whole controversy in Protestantism may be summed into the question whether the Bible *is* God's Word or *contains* God's Word"[37] adulterated with numerous errors. This controversy is far more important than the debate on Probation, for it underlies that and all other religious questions. If

the source of the Bible is not a supernatural God, but natural growth, and its contents are not truth, but a medley of good and evil, — if, in short, it is mistaken in its records of the past, then it matters little what it says about the future.

But I have already shown that the Lord Christ quoted the Bible histories as true. To Him the Bible *is* the Word of God. He gives no encouragement for the theory that it *contains* truth in a solution of error.

He quoted as historic facts, with no hint of legendary or mythological elements, with no shock to his moral sense, the stories of our first parents in Eden, of Abel, of Noah, of Abraham, of Lot, including the destruction of Sodom and Gomorrah, and Lot's wife becoming a pillar of salt; of Isaac, of Jacob, of Esau, of Moses, including the burning bush, the miraculous manna, and the healing by a look at the brazen serpent; of David, of Solomon and the Queen of Sheba, of Elijah raising the widow's son, of Elisha restoring Naaman, of Jonah saved

from the great fish, and his warning of Nineveh, etc.[38]

In some dry-goods stores, in order to prevent dishonesty among the clerks, a threefold system of checks is used. A clerk records each sale that he makes, and his number, on a little block of paper, at the top, the centre, and the bottom. One of these is torn off and put on the cashier's file; another is dropped into a locked box, of which one of the firm has the key; and the other is kept on the salesman's stub. At the end of each day the total amount of sales against the clerk's number on these three records must tally. The cashier's file must confirm the salesman's stub, and the lock-box confirms or corrects the other two. So God has provided for the confirmation of the historic truth of His Word. First, the records are given in the Old Testament; then they are confirmed by the quotations made by Christ and His apostles; and more recently another confirmation comes from the locked boxes

of unearthed Oriental cities, which, as they are explored, give us on their stone tablets a third record, confirming the biographical and geographical accuracy of the Old Testament histories.

By eight hundred and eighty-nine quotations[39] and allusions to the Old Testament in the pages of the New, the two portions of the Bible are so interwoven that they become like the two sides of a two-ply carpet. If we cut the threads of one side, we have destroyed the other also. If the Old Testament records are not reliable, neither are the words of Christ who confirmed them. Professor Swing, who claims to hold to the New Testament but rejects the Old, says, "The story of the serpent and of the apple, and of the first clothing, might all have been added by legend. If the question is asked, 'Where shall the legendary end and the literal be allowed to commence?' we answer, 'No one can tell this.'" There is very little profit in any part of the Bible for one who stands on such shifting

sands. One might as well anchor a ship to a floating log. If Christ mistook an Eden legend for a true history, a thinking man will very naturally infer that He might have been mistaken also in regard to morals and religion. If we cannot accept Christ's statement that *Moses* wrote in the book of the law, "I am the God of Abraham, Isaac, and Jacob," we may reasonably doubt His argument about the resurrection and immortality which is given in the same verse.

If John was mistaken when he wrote, "The law was given by Moses" (John 1 : 17), what shall we do with the other statement in the same verse, that "grace and *truth* came by Jesus Christ"? "What becomes of the divine authority of the decalogue, if it was not actually given to Moses by the finger of God on the peaks of Sinai; if those thunderings and lightnings, and the sound of a trumpet, and the voice of Jehovah, are either in whole or in part mythical imagination and coloring, and not

veritable history? It is impossible successfully to maintain the credibility of the doctrines of the Bible while denying that of the narratives which it contains."[40] When historical errors are charged upon the Bible it is usually found in the end that it was the critics who were in error after all. "Some years ago the Kuenens and Wellhausens of the day, with their Robertson Smith echoes, found that the inspired writer or compiler of the Chronicles had a very big and ugly hole in his inspiration. He had (2 Chron. 33 : 11) recorded that the king of Assyria carried Manasseh to Babylon, when, of course, no king of Assyria would have done such a thing. He would have carried him to Nineveh, his capital. But the ignorant writer, writing in a late age, perhaps in the Maccabæan period, had a dim notion of a Babylonish captivity in the past, and therefore naturally sent Manasseh to Babylon. The weak-backed Christians rushed at once into their favorite retreat in time of danger. 'Oh! the Scriptures

were not given to teach us geography or history.' These Scriptures may make all sorts of mistakes in every science, and tell us the moon is made of green cheese, and yet be God's holy word of truth! Infidels chuckle when they find Christians ready to acknowledge that the Word of God, so reverently quoted and exalted by our Lord, is brimful of crude errors and ridiculous mistakes. However, as to Babylon, when the Assyrian discoveries showed that Esarhaddon, the conqueror of Manasseh, lived not at Nineveh, but at Babylon, we did not hear any 'Beg your pardon' from the learned critics, but they went zealously to work to find another ugly hole in the inspiration of the Bible."[41] When a Christian concedes that God's Word is not necessarily to be considered "truth" except in its moral and religious references, he surrenders the outer breastworks of supernaturalism, and opens the way for an attack upon the second line of defenses, by the theory that if there were mistakes

in the Old Testament about matters of history, there might be errors also about its laws; and those who surrender to that attack generally feel it necessary to give up the third line of defenses also, and accept the theory that even Christ was not "the Truth" in all His statements, which leaves the very citadel of supernaturalism defenseless.

"The Bible was given to teach us how to go to Heaven, not to teach us how the heavens go," says a Christian, too hastily conceding, what has never been proved, that the Bible is inaccurate in its scientific references. Infidelity having driven the Christian from that breastwork, makes a new attack on the age and authorship of Bible books, and again he hurriedly retreats, saying, "Jesus Christ and His apostles did not come into the world to preach Criticism to the Jews," which means that Christ couldn't distinguish true history from forgeries, His Father's laws from Ezra's. It is the first step that costs, — surrendering in a false liberality the

outer breastworks of the Bible's historic truthfulness.

If as Christians we really take Christ as our authority, we shall read the Old Testament stories with confidence, as true records of the way in which God has dealt with men, and thus find them "profitable," as indicating His feelings toward us, and His providential relations to the hearts and lives of men.

V.

Did Ezra Deceive Christ?

Jesus uniformly spoke of the Pentateuch in such a way as to show His agreement with the universal Jewish belief in its Mosaic authorship.

(1.) He said to the Jews, as one appealing to a certainty that was universally acknowledged, "Did not Moses give you the law, and yet none of you doeth the law?" (John 7 : 19; cf. John 1 : 17.) That question shows that Christ did not agree with the modern critics either in denying the Mosaic authorship of the Pentateuch, *or in the belief that the non-observance of the law proved its non-existence.*

The word "Law," or "Thorah," as used in Christ's time, had a specific and exact import, — exactly what we mean by "The

Pentateuch," which was then one book. Therefore, when Christ associated the name of Moses with it, He was understood to coincide with the general belief in its Mosaic authorship, against which not a doubt was uttered, even among the Jews, until the ninth century, twenty-four hundred years after Moses, and thirteen hundred years after Ezra. The fundamental principle of interpretation is to put ourselves in the place of those to whom an utterance was originally made, and ask, What meaning did the words *convey?* — not, What meaning can we put into them? Unquestionably, Christ's words *conveyed* the meaning to his hearers that He believed with them in the Mosaic authorship of the Pentateuch.

Only such "forced interpretations" as a distinguished Unitarian recently admitted were necessary, in order to make the Bible anything else but an "orthodox book;" such interpretations as would destroy Christ's deity, — can make Christ's words mean anything else than an agreement with

Jewish belief that the Pentateuch was "given" by Moses.

The oft-repeated expression of Christ (as well as other Bible writers), "The law of Moses,"[43] had the same import.

(2.) But Christ not only spoke of the Pentateuch as *given* by Moses, but also referred to it as "his *writings*." He said to the Jews: "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"[44] In numerous other passages Christ and His disciples speak of Moses as one who *wrote*, not merely a single prophecy of Christ (in Deuteronomy), but many,[45] such as we find all through the Pentateuch, *especially in Genesis*, the very part whose Mosaic authorship is most disputed.

The titles which Christ applied to the Pentateuch, "Moses," and "Book of Moses,"[46] as several of the critics have admitted,[47] mean at least that Moses was the "central figure," the "chief person," of

Pentateuchal history and law. But even the conservative criticism that claims as written by Moses all of those individual laws or prophecies of the Pentateuch which are specifically declared in the Old or New Testament to have been *written* by him, leaves to Moses only a tithe of his Pentateuch, — nineteen chapters of one hundred and eighty-seven.[48] These critics therefore destroy their own explanation. They do not even allow him to be "the chief person."

If the Pentateuch was to be named from its central figures (the critics being judges), it would be "The Pentateuch of the Elohist, and the Jehovist, and the Second Elohist in close connection with the Jehohist, and the author of the Priest Code, and the Deuteronomist, and the Redactors." "As to this Moses we wot not what has become of him"; but as to the Redactor "the critics always know where to find him when they want him, which is more than we can say for all the critics."

If the majority of the critics are right,

Christ was either a deceiver or deceived, when He called the Pentateuch "the Book of Moses," instead of "the Book of Ezra," even though He meant only that Moses was "the central figure." According to the critics, He should have seen it was like the *Presbyterian Review*, made up of half a dozen independent and sometimes contradictory documents, put together with no attempt at harmony by a redactor, *alias* editor, who is "not responsible for the views expressed in each article, but only for the propriety of admitting the article," *alias* document.

It is certain, then, that Christ's references to the Pentateuch offer nothing but confirmation to the universal belief of His time, that Moses was not only "the central figure" and "the law-giver" of the Pentateuch, but also its *writer*. Robertson Smith, referring to his theory that most of the laws in the Pentateuch which are declared in their context to have been given by God to Moses, were really com-

posed by Ezra a thousand years later, says, "The current view of the Pentateuch is mainly concerned to do literal justice to the phrase, 'The Lord spake unto Moses, saying.'" Nay, it is mainly concerned to do justice to the words of Jesus, "Did not Moses give you the law?" and other passages in which He declared the Mosaic authorship of the Pentateuch so plainly, that even Robertson Smith and Colenso (both members of evangelical churches) were driven, in loyalty to their theories, to say with Unitarians that He was either deceived or a deceiver. Strangely enough, Robertson Smith omitted from his book on the Old Testament all consideration of the testimony of this Chief Witness. In his trial, however, he took the position that Christ, as well as the other Jews of His time, was *deceived* by the "legal fiction" of Ezra into believing that the laws of the latter were, as they claimed to be, "the law of Moses." "A legal fiction" is defined as a device in legal

records, such as the use of the imaginary names of "John Doe" and "Richard Roe," by way of illustration, in describing certain supposable cases of litigation concretely, a convention which everybody understands, and which therefore deceives nobody. But Ezra's "legal fiction," it is admitted, *deceived everybody*, even the Son of God. The nearest parallels to Ezra's alleged "legal fiction" are those of Joseph Smith and Mohammed, who forged not the name of Moses but of God Himself, "*to give their laws impressiveness* and historic precedent," as the critics would say.

The testimony of Christ as to the Mosaic authorship of the Pentateuch has been so universally considered as clear and final by evangelical Christians, that the question, although discussed somewhat by Jews since the ninth century, and by Roman Catholics and infidels since the early part of the sixteenth century, has never been deemed worthy of special notice until of late. A few professors and preachers

connected with evangelical churches have become so inoculated with German rationalism as to say that Christ was either *deceived* or a *deceiver* in His statements about Moses, or else that *we* are deceived in interpreting His words by the meaning they really conveyed.

In these three theories we recognize three old foes with new faces. The irrational tactics which all evangelical Christians condemned when used by so-called rationalists against Christ and the gospels, are now taken up by some evangelical professors, editors, and preachers against Moses and the Pentateuch.

As it was said by radical Unitarians in the controversies about Christ, that in His statements about His own deity, He was either deceived by flattery, though great, or else was a passive deceiver, although unapproachably good, so now that same *straight crook* is offered us by nominal Evangelicals in the irrationalism which says that the *good* Ezra might have *deceived* the Jews

and Jesus, or that Christ Himself might have known that Moses was not the author of the Pentateuch and yet have innocently spoken of him as such. One of the evangelical critics recently took the ground, that Christ was sometimes *mistaken* even in His expositions of Old Testament texts, such as the passage "concerning the bush" (Luke 20 : 37).

As some conservative Unitarians, by "forced interpretations," attempt to show that *we* have been deceived in understanding Christ's words about His deity, in accordance with their natural and evident meaning; so several evangelical professors of late have reverently applied rationalistic tortures to the words of Christ, which even the critics generally admit to be plain declarations of the Mosaic authorship of the Pentateuch (although erroneous, as they claim), and seek to show that they may mean only that Moses was a contributor to the Pentateuch, not its author or editor.

The real questions at issue, then, as in the Unitarian controversy, are, Can goodness deliberately deceive?[50] Can divine greatness be easily deceived? Is the natural or the ingenious and "forced interpretation" of a passage to be received?

It will not do to say that Christ might be ignorant of the sciences of "Biblical criticism" and of geology, and still meet our want as a religious teacher.[51] Whatever He did or did not know of natural science, He certainly was not competent to be the world's religious teacher if He could not tell the true from the false in the very text-book of religion that He was sent from Heaven to expound to man. The reasonings on these points of even the professedly evangelical critics, strongly remind us of that school of miscalled rationalists who attempted some years ago to prove that the miracles of Christ did not really occur, without impugning the truthfulness of the evangelists, who, they say, "thought it no harm to describe the

wading of Christ *through* the water as *walking* upon it." This old blunderbuss that was long ago laughed out of the New Testament conflict, even by infidels themselves, has been renamed "Higher Criticism," and brought as a new rifle into the Old Testament battle "for the *defence* (?) of Christianity" even by Evangelicals, who do not see that it kicks harder than it shoots. Compare the "rationalism" and "orthodoxy" of the following extracts: —

RATIONALISTIC OR UNITARIAN EXPLANATION OF THE ASCENSION OF CHRIST.

"The truth probably is, that the early disciples, who *thought* they had seen the risen Jesus, *inferred* from the discontinuance of his *supposed* appearances that he had ascended into heaven. The *artistic* writer of the third gospel probably received this *inference* as a *substantial truth*, but *thought it no harm to embellish it* and make it the groundwork of a thrilling scene. His style plainly indicates that he was a man of some culture and considerable reading. He could not have failed to learn that the historians of his time were accustomed to take similar *liberties with historical truth*." — [From *The Radical*, of Boston, deceased organ of radical Unitarians.]

UNITARIAN EXPLANATION OF THE RAISING OF LAZARUS.

Renan tells us that Christ and the family at Bethany were "*persons of the purest motives*," and then explains the miracle by saying that probably Lazarus, being sick and pale, and knowing that Christ was coming, allowed himself to be put into a tomb that he might *seem* to rise from the dead, and thus give great glory to Christ.

"CRITICAL" THEORY OF THE PENTATEUCH BY AN "EVANGELICAL" PREACHER.

[Italics ours.]

"The book that Hilkiah *claimed* to have *rediscovered* (2 Kings 22 : 8), *then for the first time written, in the interests of an ethical and spiritual religion*, was none other than the substance of the book of Deuteronomy. The programme of the prophetic reformers, presented in its *true* light as a development of the ideas of Moses, *was by the prophet Hilkiah sent to the king as the law of the nation's founder. Read in this light*, the book takes on *a fresh and fascinating* interest. *Rightly* did legislators and historians through the after ages look back and *ascribe all their work*[52] in the development of the national life to *Moses*." — [From "Wrong Uses of the Bible," by Rev. R. Heber Newton, Episcopalian, *after* Prof. W. Robertson Smith, Presbyterian.]

Whatever may be said of Bible historians, evidently some modern critics "think it no harm to take *liberties* with historical truth." God must not work miracles, but the critics can. They alone can make a straight crook; a Saint Ezra, the forger; a God-man deceived.

So at every point the critics seek to relieve us of little difficulties by substituting greater ones. With beams in their own eyes they are seeking to remove motes from ours. They strain out a gnat from the Bible's theories, but swallow a camel in their own. Critics may laugh at the uninspired and improbable tradition, given in the Apocrypha, that all of the earlier portions of the Old Testament, after being burned up, were miraculously restored by Ezra; but *they* ask us to believe the yet *greater miracle*, that *they* can go behind the scenes of far-off centuries and tell us just when and where three or six or seven authors and editors had their quilting-bees to make a patchwork Pentateuch, adding

to this miracle of "intuition," which surpasses even the traditional one of Ezra's memory, those masterpieces of all miracles, the theory of a holy forger and a deceived deity.

The chief question, then, involved in the present controversy about the Pentateuch, is not, Did Ezra write most of the Pentateuch? but rather, Did Ezra deceive Christ? that is, Did a good man deceive the God-man? — a question of the highest importance; a question of ethics and theology more than of Hebrew roots; a question not so much of learning as of logic; a New Testament question as well as an Old Testament one; a question less of criticism than of character; *a question for the laity as well as for scholars, since its solution depends less on uncommon learning than on common sense.*

VI.

Will the New Theories about the Old Testament bear the Tests of Logic

Before considering the deep questions which we should need to examine if there were any reliable evidence that Ezra deceived Christ, our logic and common sense are called to the easier task of testing the theories of the critics about the Old Testament, to see if their premises are well-attested facts, and their conclusions well taken; in short, to ascertain if this so-called "Higher Criticism" is, as it proudly claims, a "*science*" to which we need to "reconcile" our theology. This examination of the logic of the critics requires no conflict with their learning. "*Because the men who do this thing are learned men, thousands are ready to follow them, or at least to shake their heads*

very wisely at their dicta, as if these were oracles not to be despised. But learned men have often been the biggest of fools. The knowledge of Hebrew and all the Semitic languages, however thorough and exhaustive, does not make a man wise. The learning of a whole university does not give a man common sense."[53] If conclusions are not found to be well-taken, when tested by the familiar laws of evidence and reasoning, no amount of learning can save their theories. No matter how good the bricks may be in a house, it cannot stand unless it has been properly *built.*

(1.) At the outset we see unmistakable evidence that most of the critics enter upon their investigation with *an unscientific bias* against the supernatural, to which is added, in many cases, a prejudice in favor of evolution. A true scientist, even when he begins his examination of phenomena with a "working hypothesis" already in mind, seeks to *test* it, not to *prove* it. If the facts do not confirm his

theory, he does not twist them into conformity. He is open to conviction that his theory is wrong. But take the dozen most influential men of the Higher Criticism, from its beginning, — Astruc, Eichhorn, De Wette, Ewald, Colenso, Reuss, Kuenen, Wellhausen, Vatke, Kalisch, Robertson Smith, and Hermann Strack, — and ask each one of this jury, "Could any amount of evidence prove to you the reality of miracles, that is of the supernatural?" "Are you persuaded, *in advance*, that evolution *must* be the law of religious history?" A majority of this jury would answer "No" to the first question, or "Yes" to the second, or both. As Professor Curtis has said, "The modern critical theory, before beginning investigation, banishes the Divine factor from history." It is like the trial of Stephen. A majority of this modern critical court decides in advance of investigation, that the religion of the Old Testament is not a universal, but only a national, religion; and before

the trial is fairly begun, they are impetuously hurling their speculations and improved dogmas in their attempted martyrdom of the supernatural.

The prejudice in favor of evolution (which even Darwin never claimed was anything more than a probable hypothesis, and which leaves so many *missing links* that even Professor Swing ridicules its raw theories, and the editor of *The Index* calls for more proofs, and while many other scholars who have certainly no prejudice *against* it, show its inconsistency), — this prejudice in favor of evolution as the universal plan of history, as well as nature, has proved in the minds of these critics a *camera obscura* to reverse the real position of things so that the decline and fall of the Jewish nation appears to them as a

"Grand Forward March."

David.

Jezebel.

Captivity.

Crucifixion.

Dispersion.

(2.) It is also especially notable that the experts and specialists of this so-called science, all of them claiming to work by the same scientific methods, *disagree vitally and radically on most of the points at issue.*

"Gesenius, De Wette, Ewald, and Bleek say that Deuteronomy was composed long after the rest of the Pentateuch. Von Bohlen, Vater, Vatke, and Reuss assert that it was written first, and is the source of the ceremonial parts of Exodus, Leviticus, and Numbers. Ewald finds seven different documents, and five different authors, in the Pentateuch; others see two different documents, and two different authors." [54]

Professor Briggs admits that while some suppose the second Elohist was used by the Jehovist, others think that he was used by the redactor of the Elohist and Jehovist. Some regard the Jehovist as the redactor of all but Deuteronomy, others the Deuteronomist as the redactor of the whole. The experts of this so-called Higher Criticism differ six hundred years on the age of

Obadiah, a thousand years on the age of Job, eleven hundred years on the age of Deuteronomy. Hitzig ascribes fourteen of the Psalms to David; Ewald, by the same swift and scientific *intuitions*, finds that he wrote only eleven; while Delitzsch considers forty-four Davidic. Strack admits that while the critics generally agree in the belief that there are five documents woven together in the Pentateuch, there is no general agreement as to their order and age. Differences of style which he considers marks of different authors, Wellhausen cites as proof of different periods of composition. "What value is to be attached to the argument of the Higher Critics, as to the 'Style and Diction' of the so-called Elohistic and Jehovistic documents, may be learned from the fact that the ablest German Critics, a short time ago, *proved* from the 'Style and Diction' of the Elohistic document that it was the *oldest* of all and the basis of the Pentateuch, whereas the later German Higher Critics all *prove*, from the same 'Style and

Diction,' that it is the *youngest* of all, and of post-exile origin." [55]

"Those subtle critics who claim to possess what they call a power of Higher Criticism are proved to be in the wrong by a simple fact which is apprehensible by any ordinary person so soon as it is stated. They tell us that they can point out how much Moses wrote, or how much Isaiah wrote, and how much other people wrote, by an inner consciousness, a capacity which enables them to detect various styles and variety of treatment; and yet in spite of this inner consciousness they contradict each other, and we find almost as many schools of critics as there are separate critics. One man finds three writers in Genesis, while another discovers seven; they are not agreed among themselves, though they have this inner faculty which enables them to detect styles and characteristics; they are self-contradictory, and each man becomes the standard whereby he determines his own result. The fact is,

each man re-edits the Bible according to his own nature, or wish, or idea, so that it becomes merely a book after his own heart."[56]

By these manuscript laws we are told that the last part of Isaiah cannot have been by the same author as the first part, because there is a slight difference of style. Precisely the same logic would show that Cowper's "Task" and "John Gilpin" could not have come from the same poet. The following from Bredenkamp, of Erlanger, is interesting as to the argument from style: "So long as *Julius Fuerst* assigns those parts of Genesis to pre-Mosaic time, which *Wellhausen* relegates to post-exile time, and the language interposes no veto to either; so long as specialists can confound the beginning and the end of a historical period of language a thousand years in duration; so long will this branch of Old Testament Science be obliged to be regarded as yet *only in its swaddling-clothes.*" Delitzsch, although himself affected by a varioloid type of this Higher Criticism, says:

"Many of the former results of the critical school are now out of fashion. Its present results often contradict each other. In reality we know little and imagine that we know much." It is this masterpiece of guess-work which Robertson Smith calls a "science," and compares with the well-established natural sciences. The so-called "Higher Criticism" has in it perhaps "the power and potency" of a future science, but its evolution has not yet passed the period of *chaos*.

What would be the standing of a so-called science of literature, some of whose experts, by the study of Shakespeare's style, located his works in the days of Alfred, while others, of equal standing and following the same principles, were quite as positive that they were produced in the days of Victoria, and yet others contended that the Merry Wives of Windsor was so different in style from Macbeth that it must have been added by a pseudo-Shakespeare.

"This 'Higher Criticism' was rampant in the secular sphere long before it began to lay hands on the sacred ark. Asser's 'Life of Alfred' was a few years ago as confidently asserted to be the work of a later age, as is the second part of Isaiah. Mr. Freeman and the best scholars now hold that it is in the main a valuable contemporary record of fact." [57]

Similar mistakes were made in regard to Homer also, as Schliemann's explorations have shown. But with all the confidence of infallibility and omniscience these disagreeing critics assume to tell just where in a sentence of the Bible the "redactor" spliced the work of the "Elohist" and "Jehovist," or corrected the "Deuteronomist."

(3.) *Even the points on which there is most general agreement among the critics are far from proven.*

Professor Curtis voices the sentiment of the church's scholarship, and its common sense as well, when he says, "We

reject the conclusions of the modern critical school, because their *dicta* are not established. They do not rest on scientific certainty, but rather on hypotheses."

The earliest claim of the "Higher Criticism," on which most of its experts have agreed during several centuries, is the theory that there are incorporated into Genesis at least two distinct manuscripts, distinguished from each other in that the one uses the word *Jehovah* and the other *Elohim*,—the first corresponding to the word *Lord*, and the second to the word *God*,—both of which, it is claimed, could not have been written by Moses. It would be about as reasonable to declare that two sermons of a modern preacher were not by the same man, because in one of them he used the word *Christ*,—presenting His kingship; and in the other, chiefly the word *Jesus*,—speaking of His power to save. Lange is probably right in saying that "the two names for God in Genesis

are not marks of two manuscripts, but of two relations of God."

Why do not the critics claim that Paul's Epistle to Titus is a patchwork of five manuscripts, because in it he uses five names of Christ, or that the first chapters of Matthew and Mark are added by a pseudo-evangelist, because only over the gateways of those two gospels is found the double name of "Jesus Christ"?

It would no more disprove the inspiration and Mosaic authorship of the Pentateuch to show that *Moses* used other documents besides "The Book of the Wars of the Lord," from which he expressly quotes, than it would disprove Macaulay's authorship of his English history, to show that he used pre-existing documents,—indeed, all through the Bible its inspired authors quote from other documents, sacred and profane,—but the two names of God prove little or nothing. If they prove the Pentateuch a patchwork, they *prove the same for every book of the Old Testament,*

except the Book of Esther and the Song of Solomon, for in all, except these two, both of the divine names frequently appear. Indeed, both names appear all through some chapters and in many single verses,[58] where, perhaps, the documents of the Elohist and Jehovist collided.

Even if the one point on which the critics are generally united, that the Pentateuch is documentary, should be granted, that is not inconsistent with the evangelical theory[59] that Moses wrote at least a large part of them himself and was the inspired "redactor" of them all, — the few side references that indicate a later time being all easily accounted for, as Professor Curtis has said, as marginal notes of the Scribes which accidentally got into the text.

What if there are three codes in the Pentateuch? Suppose one was "the priest's code" forever, and another "the people's code" in the wilderness, and the third (in Deuteronomy) "the people's code" for

their new circumstances in the land of promise, given prophetically in advance, as it claims to be, by one who knew they would have "gates" and "kings" and "ships"? These are not evidence of later origin than the days of Moses, except to one whom no evidence can convince of the reality of supernatural prophecy.

Another of the points of quite general agreement among the critics is the claim that the non-observance of many laws of the Pentateuch during a large portion of Israel's history, proves their non-existence, notwithstanding repeated statements in the Bible about such ordinances existing when neglected.[60] In the same way the "Dark Ages" prove that the spiritual teachings of the New Testament were really "for the first time written" by Luther in the book which he "claimed to have rediscovered" in the monastery library. The true explanation of non-observance is that the Pentateuch was for a long time a generally unrealized ideal of obedience, as the gospels

are still a generally unrealized ideal of love and trust.

Yet another argument adduced for the theory that the Levitical legislation did not exist before Ezra, is the fact that the prophets spoke against sacrifices and feasts as a dependence for salvation. But this same mode of reasoning would prove that the preachers of to-day, who denounce *heartless* participation in the Lord's Supper and the superstitious use of baptism *as a substitute for regeneration,* have not yet received the divine commands of Christ to baptize in His name, and take the bread and wine in remembrance of Him.

It is confidently urged, that the law in Deuteronomy against marrying foreign wives[61] could not have existed until after the days of David and Solomon, because they did not obey it. That same "critical" logic would prove that the law against adultery, which is admitted to be Mosaic, was not yet given. If we argued what laws are and when they came into force by the

practice even of kings and presidents, we should reach some strange conclusions.

No one who looks into this subject without the prejudice which comes from an unconditional rejection of the supernatural as a thing that cannot be established by any evidence, will fail to see that these manuscript laws are the most uncertain kind of guess-work. The facts are to the theories as three grains of wheat in a bushel of chaff. Certainly these very uncertain laws of historical criticism should have no weight in the mind of a Christian against the word of Christ and His Apostles, by whom the historic statements of the Old Testament are confirmed. Growth cannot be put in place of God as the source of the Bible. Israel's religion was not like other religions, a Babel, built heavenward by men, but it is a Bethel revelation let down from Heaven. It was great at the very first because it was from God.

Criticism must learn to reach results step by step, by well-attested facts and accurate

reasoning. Nothing less will persuade the Christian church that most of the Pentateuch's five hundred and forty references to Moses[62] as speaking, acting, writing, are forgeries with which Saint Ezra deceived Jesus Christ. Even in this matter of "Biblical Criticism," we prefer the positive statement of the divine Christ to the learned guesses of the critics. "Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life."

VII.

Did Christ abrogate Old Testament Laws?

Christ quoted Old Testament law as binding in its principles on all countries and all ages.

Three times He puts His stamp as the King of a new dispensation upon the Decalogue as the law of His Kingdom and of the world.[63]

Christ also quoted other principles and precepts of the Old Testament, as a lawyer or officer of to-day would quote unquestioned law.[64] Three times, at the temptation, He said, "It is written," by way of introducing quotations of Old Testament law principles from Deuteronomy, other than those of the Decalogue, which He

used as binding upon all beings in earth and hell. Since Satan's great defeat by our Lord in the wilderness was accomplished by ammunition from Deuteronomy, it is no wonder he is stirring up strife against it. If it had been a forgery, the devil would have shown it up then.

Christ declared that the whole law — meaning the Pentateuch — was of perpetual force[65] in its *principles;* of course, not in its superficial and incidental details.

It has been said by opponents of the Old Testament, that Christ spoke of its laws as abrogated; but it will be observed by those who carefully read Christ's words, that while He condemned many laws of Jewish *tradition,* He confirmed the old law principles of the Scriptures. For instance, Christ cut off the tradition, "Thou shalt hate thine enemy," which had been barnacled on to the Old Testament law, "Thou shalt love thy neighbor."[66] When Christ refers to the Old Testament it is usually with the phrase,

"It is written," or "Have ye never read?" [67]—quoting each passage as absolute law. Christ's references to the old laws, when not confirming them, were chiefly in opening out their meaning, as a thoughtful preacher does in a textual sermon.[68]

Christ did indeed indicate that some of the Old Testament laws were no longer binding in the letter, since they were fulfilled in Himself, or outgrown because of the people's moral advance.[69] But in the New Testament, as well as the Old, there are such temporary precepts that apply only to certain individuals to whom they were specially addressed, such as Paul's command to Timothy, in one of his epistles, to bring his cloak from Troas. In this, as in the Old Testament precepts, which have no longer literal application, there is, however, a kernel of profitable truth for all ages. That request of Paul opens up suggestions of his sufferings for Christ in the chilly prison, and also of the importance of guarding the health

when in Christian work, and thus has become the basis of inspiring discourses.

As a lawyer keeps numerous volumes of court decisions because of the law principle that lies under the incidental particulars of each decision as its kernel, so all the law passages in the Old Testament are profitable because they give us a volume of God's decisions. Looking below the names of Abraham, Jacob, and Daniel, as the lawyer looks below the names of Smith and Brown and Jones, who were engaged in a law case a hundred years ago, we find, as does the lawyer, principles of equity, glimpses into the eternal laws of right, which are much clearer when given in concrete historical instances than in abstract form.

We cannot agree with those who say "that there is a radical difference between the Old Testament and the New in their ethical standpoints, that of the Old Testament being exterior, the New, interior; the Old Testament dealing with conduct,

the New with character; one prescribing rules, the other principles; the first regulating the life, the second breathing into the soul a new spirit."[70] In these words truth is sacrificed to antithesis. Moses most emphatically declared that obedience to God's law required not only external morality, but also *love*, — "Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might";[71] and the key-texts of the poetic books of the Bible are, "Create in me a clean heart, and renew a right spirit within me," and "Thou desirest truth in the inward parts."

The prominent object of the prophets is to show that religion is not a matter of external form, but of character and life.

The Old Testament as well as the New continually puts religion into these three words, — Love, Trust, and Obey.

One would suppose that Christian minister[72] who said, "The law did not tell

the young man that he must love the poor, the ignorant, the sinful, following them all of the days and years to bless them; but it only commanded him not to kill any one, or cheat any one, or break the Sabbath," had never read the five books of the law in which men are commanded to love God, and to love all men as their neighbors,[73] and to treat strangers[74] of other nations "as those born in the land," and to leave the gleanings of the harvest for the poor, and to treat with kindness even their enemies.

We shall, then, find it profitable to study not only the precepts of Christ, but also the earliest laws that came from the same divine Source, as containing illustrations of the eternal laws of our Lord, Judge, and Father, who is the same yesterday, to-day, and forever.

VIII.

What was the Teaching of Christ in regard to Old Testament Prophecies and Imprecatory Psalms?

"I know of no one passage of the prophets which can certainly be said to point to an event beyond the near future of the writer." So said an "evangelical" (?) pastor[75] recently to his people. This Ingersollism masquerading at a Christian altar stands in decided contrast to the fact that *Christ quoted numerous Old Testament prophecies as fulfilled in Himself.*

He said of Moses, "He wrote of Me," and of the entire collection of Old Testament Scriptures, "They testify of Me." He declared that the prophecy of Malachi,[76] in regard to the fore-runner of the Messiah, was fulfilled in John the Baptist,

and the prophecies of the Messiah's inauguration in the beginning of His own ministry.[77] He quoted Isaiah's description of the Messiah's miracles as a description of His own.[78] He explicitly stated at three different times that His rejection by the Jews had been declared in certain Old Testament prophecies,[79] and twice He spoke of His betrayal as fulfilling what had been foretold.[80] So also of His crucifixion.[81] The Apostles, who still further expressed the thought and feeling of Christ, declared that He fulfilled yet other prophecies in His life and resurrection.

The eleventh chapter of Hebrews suggests the fact that one of the threads by which the Bible is bound into unity is "faith,"—of course faith in its relations to Christ the Saviour, which is distinctly ascribed to the whole line of godly men, from Abel through the Old Testament history.

We shall find it profitable, surely, to read the Old Testament as Christ did,

and as He opened it to others, to find in all parts of it the things concerning Himself.[82] Indeed, *the Christ of the New Testament never seems to be understood in His atoning work except by those who have thoroughly studied the history of Christ as given in advance in the Old Testament, where He is so clearly pictured as "wounded for our transgressions and bruised for our iniquities."*

Here we are reminded of the common mistake among the most orthodox people, of assuming that the Old Testament is wholly or chiefly *a revelation of the Father.* It would be far more correct to say, God the Father, Son, and Holy Spirit, is revealed in every part of the Bible. Every one recognizes the numerous references to the First Person of the Trinity in the Old Testament. Christ, on the way to Emmaus, assures us that if we are not fools and slow of heart to believe all that the prophets have spoken, we shall find the Old Testament also full of references to the Son of God; and the Holy Spirit

is hardly less prominent, being spoken of as having a part in creation,[83] as coming upon heroes to inspire them to action,[84] upon mechanics to direct them in work,[85] upon prophets to aid them in speech,[86] and into the hearts of the humblest believers, who pray in the Old Testament times, "Take not Thy Holy Spirit from me." [87]

One of the most prominent[88] of those who think the Old Testament out of harmony with the New, says that in the former, "God Himself wore garments, and was also seated on a throne, and held a sceptre, and was pictured as wheels within wheels, drawn by winged creatures from east to west." The same perverting of poetry and of simile might be applied to the New Testament, and one might say that God was represented in the gospels as a "husbandman" dealing in grapes, as a "merchant" managing business, as a "king" sitting on an actual throne in a city of golden streets, and also as "made

flesh," wearing garments, and sharing all the sorrows of humanity. In both Testaments the Invisible God is poetically represented by figures and similes, and in both Testaments the Son of God visibly appears to men in a form like themselves; all such passages, in the Old Testament as well as in the New, affording no difficulty in the light of that passage, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him."

Christ quoted other Old Testament prophecies besides those of the Messiah, as sure of fulfillment. For instance, the prophecy of the destruction of Jerusalem.[89]

Christ interpreted some of the imprecatory Psalms as having a symbolic reference to the enemies of the Messiah. The 109th Psalm is universally considered the most severe of David's imprecations, and two verses of this are specifically mentioned by Christ as prophetic of Judas.[90] It should lead every one who really accepts the authority of

Christ to a re-examination of the imprecatory Psalms, if he has decided against them, to know that Christ had all these Psalms before Him in the prayer-book and hymn-book which he was constantly using; that He made no unfavorable references to them, and quoted from them at least twice in His recorded discourses as having a spiritual bearing upon His own life and sufferings. In reading them, one should also remember that they are *poetry* and not prose, and are no more to be literally interpreted than Shakespeare's words in regard to a great villain, —

> "Put in every honest hand a whip,
> To lash the rascal naked through the world."

It should be remembered also that they were written by a man who was taunted with the words, "Thou lovest thine enemies"; who cut off Saul's robe when he might have cut off his head; who spared Shimei's life against the wish of his generals, when the former was insulting the

king by calling him a murderer and adulterer; and who sincerely mourned the death of his bitterest enemies and punished their murderers.[91] What an imprecatory (?) psalm was that which he sang at the death of his bitterest enemy, Saul, —

> Saul and Jonathan *were* lovely and pleasant in their lives,
> And in their death they were not divided:
> They were swifter than eagles, they were stronger than lions.
> Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights,
> Who put on ornaments of gold upon your apparel.
> How are the mighty fallen in the midst of the battle!

It should be remembered, further, that even the New Testament commands those who love the Lord to hate evil; so that David's hatred of wrong, as expressed in the Psalms, has no unchristlike character, if the thought of personal hostility is separated from it. It should be remembered, further, that the 23d chapter of Matthew, from the lips of Christ, considering that it

is prose, while David's Psalms are Oriental poetry, is as severe as any of them, denouncing as it does the Scribes and Pharisees as "hypocrites," "serpents, "vipers," "whited sepulchres," and "children of the devil, who shall not escape the damnation of hell." [92] These words were uttered by Christ against men who were His "personal enemies," and were constantly conspiring to destroy Him. We read them, however, as we should, rejecting the thought that they could have been the utterance of personal hostility. Read David's Psalms in the same way. It has been suggested that these "woes" of Christ should be read not bitterly but with a tone of tender reproach. Let David's like imprecations be read in the same tone.

The imprecatory Psalms which Christ read in his Bible, we believe are "profitable" for Christians to-day, when there is so much of criminal leniency both in the judgment of the courts and of the people toward unrighteousness and wickedness. The man

has lived a very dull life who has not, when reading of some peculiarly atrocious crime, without any personal feeling, uttered that modern imprecatory psalm, "Hanging is too good for him,"—the indignation of a soul in proportion to its purity, not toward a personal enemy, but toward wrong.

Who, in reading the history of the Waldenses, betrayed, executed, robbed, murdered by thousands by the savage Romanists, has not entered into the spirit of Milton's imprecatory psalm, "Avenge, O Lord, thy slaughtered saints"? Joseph Cook tells of a liberal Christian who utterly condemned the imprecatory Psalms as unfit to be read; but when this patriot heard, at the opening of the war, that Baltimore, after the attack on our soldiers, was to be fired upon, he quickly and earnestly exclaimed, "I'm glad of it." "So am I," said an orthodox preacher by his side, "only I was afraid to say so lest you should think I was uttering an imprecatory psalm."

Abraham Lincoln, in a letter written Dec. 11, 1864, said: "You say you are praying for the war to end. So am I, but I want it to end right. God alone knows how anxious I am to see these *rivers of blood* cease to flow; *but they must flow until Treason hides its head.*" What if David had uttered the same sentiments in poetry?

IX.

Are God's Tenderness and Man's Immortality Revealed in the Old Testament?

Christ reaffirmed the righteous warnings of the Old Testament against sin. It is frequently said by Bible students, within and without the evangelical church, that the God of the Old Testament and the New are not alike,—the one being a severe Monarch, and the other a loving Father. Such expressions as this are representative: "In the Old Testament God is a King; in the New Testament the King is revealed as a Father."[93] "Between the God of the ancient Jewish theocracy and the God of the New theocracy established by Jesus, there exists in general the broadest and most fundamental diversity. In the one case we

have the Lord God bringing up a special people out of Egypt; in the other we have a Father in Heaven sending the gospel to every nation in the world. In the one case we have a jealous God visiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate him; in the other we have a benign Father 'who maketh His sun to rise on the evil and the good, and sendeth His rain on the just and the unjust'; so that the very theism of Jesus *versus* that of the ancient Jewish Scriptures is, in many most important particulars, of another realm and order."[94] These conclusions are reached by a one-sided view of each Testament, seeking out only the references to the tender side of God in the New Testament, and only the revelation of God's justice in the Old. The fallacy of such reasoning will readily appear by applying the same plan in an exactly opposite manner, taking the passages referring to the severity of God in

the New Testament and contrasting them with those referring to his tenderness in the Old.

We open the New Testament and find that Matthew has more passages about judgment and punishment than any other book of the Bible. A tax-collector was inspired to write it as The Book of God's Reckonings with men in rewards and punishments.[95] In it "woe unto you" occurs fourteen times, "judgment" eight, "hell" eight, "fire" (referring to future punishment) four times, besides frequent use of such epithets toward the ungodly as "hypocrites," "vipers," "serpents," "dogs," "swine," "ravening wolves," "false prophets," "wicked and adulterous generation." In addition to these elements of severity,—all of them connected with God in Christ,—we find Him saying to Peter, "Get thee behind Me, *Satan*"; also using a whip of small cords to drive the traders out of the temple, which He declares they have made a "den of

thieves"; cursing a fruitless fig-tree; calling the Pharisees "children of hell," "fools and blind," "liars and murderers," like "their father, the devil";[96] proclaiming as the punishment of unrighteousness "outer darkness, where there is weeping and gnashing of teeth—where the worm dieth not, and the fire is not quenched." It is also in the New Testament that God declared through Christ, "Whosoever shall fall on this rock shall be broken; on whom soever it shall fall, it shall grind him to powder." And as for God's being revealed as a Judge and a King in the Old Testament and not in the New, it is in Revelation, more than in any other part of the Bible, that God's judgeship and kingship and punishment of the wicked are pictured, in connection with the great white throne.

In contrast with this severity of the God of the *New* Testament, the *Old* Testament represents God as *Our Father* more than a score of times:[97] "The Lord thy God bare thee as a man doth bare his

son," "Doubtless, Thou art our Father, though Abraham be ignorant of us," "Like as a father pitieth his children, so the Lord pitieth them that fear Him," "Have we not all one Father; hath not one God created us? Why do we deal treacherously every man against his brother?" "He shall cry unto Him, 'Thou art my Father, my God, the Rock of my Salvation,'" "Thou, O Lord, art our Father, our Redeemer."

But with a depth of tenderness still more remarkable, the Old Testament also compares God to a *Mother*—"As one whom his mother comforteth, so will I comfort you," "The mother may forget her child, but God will not forget," "When my father and my mother forsake me, then the Lord will take me up," "In Thee the orphan people find mercy," "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him."

It was not the New Testament, but the Old, that first declared, "The Lord thy God *loved* thee."[98]

These passages sufficiently indicate the incorrectness of the frequent statement about the character of God, as revealed in the two Testaments, being exclusively severe in the one and exclusively tender in the other. In both of them "Behold the goodness and severity of God."[99]

Hiram Powers, familiarly describing the process of his own mind in fashioning his celebrated bust of Jesus of Nazareth, remarked that his great trouble had been found in giving the proper expression to the countenance. "How could I put into the same marble face," he asked, "the look of Him who pitied the sick and the afflicted, who encouraged those of feeble mind in their faith, and who pardoned the penitent, together with the look of Him who uttered such terrible threats of woe against the hypocritical Pharisees in the 23d chapter of Matthew and the 11th of Luke?"

In the same chapter where Christ says, "Woe unto thee, Chorazin," He also says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."[100] In the same chapter where Christ says to the Pharisees, "O generation of vipers," He says also to sincere and penitent souls, "A bruised reed shall He not break, and the smoking flax shall He not quench."[101] In that most severe chapter of the Bible, the 23d of Matthew, in which the Pharisees are called hypocrites, serpents, and vipers, Jesus utters, amid his tears, those words of unspeakable compassion: "O Jerusalem, thou that killest the prophets and stonest them that were sent unto thee; how often would I have gathered thee, as a hen gathereth her brood under her wings, and ye would not!"

In the same Old Testament chapter that God is described as bearing Israel as a father bears his son, we are also told of God's anger toward sin.[102] In the same chapter of the Old Testament that

we read the words, "The Lord thy God is a consuming fire," we read in another verse the statement, "The Lord thy God is a merciful God." [103]

The revelation of God's character in the New Testament and in the Old is concisely expressed, in its tenderness and severity, in that Old Testament verse: "And the Lord passed before him and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [104]

The Old Testament as well as the New, then, is profitable for the disciples of Christ, as it was for the Master Himself, as a revelation of both the love and justice of God.

Christ declared that immortality was revealed in the Old Testament, as He expounded the signification of the words, "I am the God of Abraham, of Isaac, and of Jacob," which He intimated was an indirect

statement of immortality; "for God," He said, "is not a God of the dead, but of the living."[105] When God called Himself the God of Abraham, Isaac, and Jacob after they had died and left the earth, He was reminding men that Abraham, Isaac, and Jacob were still living in another sphere.

"Jesus said, as the Revisionists render it, '*Ye search* the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.'[106] Whether the verb 'search' be used in the indicative or the imperative mode, evidently Christ approved of searching the Scriptures,—then only the Old Testament,—and *also approved of the idea that in them was evidence of 'eternal life.'* Since Christ approved of finding evidence of eternal life in the Old Testament, shall not we?"[107]

"The language of the Old Testament always presupposes immortality. The translation of Enoch, the 'gathering to his people' of each of the dying patriarchs, and all such allusions in the Pentateuch,

plainly refer to the then universal belief in the spiritual world. They are otherwise inexplicable. The expressions of the very ancient Book of Job, as well as of David and the prophets, show that they looked forward to a future life of blessedness and glory; 'fullness of joy,' 'pleasures forevermore,' 'righteousness,' 'satisfaction,' 'everlasting life,' 'everlasting joy,' and similar expressions,[108] show their ideas of the life after death."[109]

Those who do not believe that immortality is revealed or recognized in the Old Testament have a problem to solve in the fact that the catechism[110] of the Jews, who accept only the Old Testament part of the Bible, declares that the three fundamental principles of Judaism are "God, *Eternal Life*, Revelation." Among other proof-texts of immortality from the Old Testament, the following are cited from the Jews' English version of the Bible: "O give thanks unto the Lord for He is good; for *to Eternity endureth His kind-*

ness."[111] "*Surely there is a future state, and thy expectation shall not be cut off.*"[112] Many other passages are also quoted.[113] But the question whether immortality was revealed and recognized in the Old Testament has been definitely settled by a higher authority than the Jews,—by the specific and inspired statement in Heb. 11 : 9, 16, that Abraham "sought for a city that hath foundations whose maker and builder is God," and that others of the patriarchs and heroes of earlier times, by their lives, "declared plainly that they sought the better country, that is, a heavenly."

This suggests to us, that, in order to profitably study the Old Testament, we are to recognize, that while every element of Bible truth was revealed in the Old Testament, it was much more fully revealed in the New, the Bible being like a tree which has, in its earliest stage as a sapling, all the elements which it has afterwards in full maturity,—the growth

being in the increase of elements already possessed, not in the introduction of new ones.[114] This characteristic of the Bible may be illustrated by the horizontal section of a tree, showing the rings of its successive growth, and the expansion of each part of its circumference with every added year. We find at the very beginning of the Bible's organism God revealed as a Father, but more and more so to the end of the New Testament. So the thought of God as a Shepherd of His people; as the vine which gives life to His people, the branches; as Light to banish the darkness of sin; as King of all; as the Lord of Nature; as the Judge of all; as the Bridegroom of the church; as a Bleeding Lamb for sacrifice; as the Holy Spirit; as the Bread of Life; as the Water of Life. All these lines of truth are found in the Bible in its earliest Old Testament pages as in the heart of a tree, but expanding like the increasing circumference of a tree, with

the added growth of psalms, prophets, gospels, epistles. Christ reproved Nicodemus, because as a master in Israel he knew not from his Old Testament the truths of the new birth and redemption through faith in the Crucified.[115] In order to understand fully any one of these lines of thought that go through the whole Bible, we need to study its beginnings in the Old Testament, as well as its later developments in the New. So clearly does the Old Testament state the leading spiritual truths which are more fully revealed in the New, that certain Psalms are called by Luther "Pauline," because of their clear statements of justification by faith; and Isaiah was called by the church fathers "the Evangelical prophet," because, with a fullness like that of Luke or John, he described the life and death of Christ as our Saviour.

The spiritual life of the Church, from the days of Christ to the present, affords abundant evidence that a study of God and

Christ, and the Spirit, and sin, and salvation, in the Old Testament, is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." This expression, as I have intimated, might be rendered more strongly: "Every Scripture is God-inspired, and therefore profitable for conviction, for conversion, for Christian culture;" and if we take this key which God has sent to us through Paul, as we enter the chambers of the Old Testament, and over every passage ask, as if we turned a key, "How is this profitable for me or for others for conviction of sin?" "How is this profitable for me or for others for conversion or for Christian culture?" we shall find unexpected treasures and hidden glories in the most unpromising chapters.

That is the meaning, in part, of Christ's words, "I have many things to say unto you, but ye cannot bear them now." As we are able to bear it the Bible says more and more to us from its depths of meaning. That explains all true "progress in theol-

ogy." There *is* more light yet to break forth from God's Word. In the language of Daniel Webster, himself so familiar with the Bible that he was called "the walking concordance of the United States Senate," "THERE IS MORE OF VALUABLE TRUTH YET TO BE GLEANED FROM THE SACRED WRITINGS THAT HAS THUS FAR ESCAPED THE ATTENTION OF COMMENTATORS, THAN FROM ALL OTHER SOURCES OF HUMAN KNOWLEDGE COMBINED."

> "We search the world for truth; we cull
> The good, the pure, the beautiful
> From graven stone and written scroll,
> From all old flower-fields of the soul;
> And, weary seekers of the best,
> We come back laden from our quest,
> To find that all the sages said
> Is in the Book our mothers read."?[117]

APPENDIX OF NOTES.

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1. Rev. Mr. Spencer, Unitarian. — **2.** Augustus Blauvelt, expelled from the Reformed Church for errors of doctrine. — **3.** *The Christian Union.* — **4.** Prof. Hermann Strack, of Berlin. **5.** Prof. W. Robertson Smith. [Rev. R. Heber Newton quotes Mr. Moody also as saying: "I know that the Bible is inspired, because it 'inspires' me." But Mr. Moody would be far from making that the final test of the inspiration of the *various parts* of the Bible, and ignoring the objective authority of the word.] — **6.** See also 1 Cor. 10: 11, where the Old Testament Histories are declared to be God's teaching by examples, the *deeds* as well as the records being the handwriting of God. — **7.** Edward Reuss, one of the most influential of the Biblical critics, says that in 1834 he *discovered by "intuition"* that the elaborate laws in the middle books of the Pentateuch *must* have been made at a later age than the simpler ones of Deuteronomy, *according to the principles of evolution.* — **8.** Most of the destructive critics of the Old Testament have begun their investigations with a strong prejudice against the supernatural and in favor of evolution. To the latter fact Professor Curtis testifies. Hermann Strack calls attention to the former as especially strong in Wellhausen. — **9.** R. Heber Newton, in his "Wrong Uses of the Bible." — **10.** Jas. 2: 21. — **11.** Mat. 12: 40–42. — **12.** Hermann Strack also

asserts without proof that "The object of the book is not to give actual history." The farsight and insight of these critics into the "object" of the writer of the book of Jonah, and of Christ in quoting it, are especially remarkable, because these men believe in science, but not in seers. — **13**. Delitzsch. — **14**. W. H. H. Murray, whose statements on this point were strongly endorsed by Professor Swing. — **15**. Richter. — **16**. Rev. 3 : 20. — **17**. Luke 17 : 3; 14 : 8; Mat. 24 : 15, etc.

WHAT CHRIST SAID OF THE OLD TESTAMENT IN THE NEW.

[*From "New Testament Helps," by Rev. W. F. Crafts.*]

I. *Quoted from nearly all its books.* (See references below.)

II. *His references to Old Testament history:* Eden, Mat. 19 : 4; Abel, Mat. 23 : 35; Noah, Mat. 24 : 37; Lu. 17 : 27; Abraham, John 8 : 56; Lot, Sodom, etc., Lu. 17 : 29–32; Moses, burning bush, etc., Mark 12 : 26; the manna, John 6 : 31; brazen serpent, John 3 : 14; David, Mat. 12 : 3, 4, 5; Queen of Sheba, Mat. 12 : 42; Elijah, Lu. 4 : 25, 26; Elisha, Naaman, etc., Lu. 4 : 27; Jonah, Mat. 12 : 40–42.

III. *His references to Old Testament laws:* The decalogue, Mat. 4 : 10; 15 : 4; 19 : 18, 19; 22 : 37–39; Mark 12 : 29, 30; Lu. 10 : 25–28. Other references to O. T. laws, Mat. 5 : 17–19; 21 : 16. Comments on O. T. laws, Mat. 5 : 21–27. Outgrown laws, Mat. 5 : 31–38. Separating O. T. laws from Jewish traditions, Mat. 5 : 43.

IV. *His references to Old Testament prophecies of the Messiah.* In general: Mat. 22 : 44; John 5 : 39–46; Lu. 24 : 27–44. The forerunner, Mat. 11 : 10, 13, 14. Inauguration of ministry, Lu. 4 : 17. Miracles, Mat. 11 : 5. Rejection, Mat. 13 : 14; 21 : 42; John 15 : 25. Betrayal, John 13 : 18; 17 : 12. Crucifixion, John 19 : 28.

V. *His references to other O. T. prophecies:* Destruction of Jerusalem, Mat. 24 : 15–31.

VI. *His references to some of the imprecatory Psalms:* John 13 : 18; 17 : 12.

VII. *O. T. warnings repeated:* Mark 9 : 44; Mat. 7 : 23; 15 : 7–9.

VIII. *His reference to immortality as implied in O. T. language:* Mat. 22 : 31, 32. (See also Heb. 11 : 10–16.)

[This table includes the most prominent references of Christ to Old Testament passages. The entire list may be studied by reading all the texts marked "C" in the list of "References in the New Testament to passages in the Old Testament," in "New Testament Helps."]

18. Isa. 57 : 15; 62 : 2; Psa. 21 : 17.—**19.** Psa. 145 : 19; Isa. 65 : 13.—**20.** Psa. 41 : 1, 2, 4; 34 : 14.—**21.** Exod. 23 : 4, 5; Prov. 20 : 22; 25 : 21.—**22.** Exod. 23 : 4, 5; Prov. 20 : 22; 25 : 21.—**23.** Rabbi Hillel also learned it there. He said, as quoted in the Jewish Catechism: "What you do not wish done to you, do not to others; upon this rests the whole Thorah."—*Talmud* 20 *Sabbath, F.* 31.—**24.** Mat. 5 : 22, 28.—**25.** Mat. 6 : 18; Isa. 58 : 5.—**26.** Mat. 6 : 26; Job 38 : 41; Psa. 147 : 9; Deu. 25 : 4.—**27.** Psa. 80 : 8–19; Isa. 5 : 1–7.—**28.** John 10.—**29.** Gen. 49 : 24.—**30.** Psa. 23.—**31.** Isa. 40 : 11.—**32.** Isa. 62 : 5, etc.—**33.** Isa. 54 : 5.—**34.** Psa. 45.

35. ASPECTS OF TRUTH COMMON TO BOTH TESTAMENTS —INTRODUCED IN THE OLD, AND MORE FULLY DESCRIBED IN THE NEW.

[*From "New Testament Helps," by W. F. Crafts.*]

[Only partial lists of passages—enough to show that each line of thought referred to is found—with more or less of emphasis, in every part of the Bible. Spaces left for additional passages to be noted.]

GOD AS "FATHER." Deu. 1 : 31; 32 : 11; 2 Chr. 29 : 10; Is. 63 : 16; Mat. 6 : 9; 2 Thes. 2 : 16.

GOD AS "KING." Gen. 14 : 18; 1 Sa. 12 : 12; Ps. 2 : 6, 10, 16; Is. 6 : 5; 43 : 15; Dan. 4 : 17, 37; Zec. 14 : 9; Mat. 13; Lu. 19 : 38; John 18 : 37; Rom. 14 : 17; Rev. 11 : 15; 12 : 10; 15 : 3; 17 : 14.

GOD AS "SHEPHERD." Gen. 49 : 24; Ezr. 34 : 23; Ps. 23 : 1; 80 : 1; Is. 40 : 11; Ezek. 36 : 38; Zec. 13 : 7; John 10 : 14; 21 : 15; Heb. 13 : 20; 1 Pe. 2 : 25; 5 : 4.

GOD AS "BRIDEGROOM." 2 Cor. 11 : 3; Is. 62 : 5; Mat. 9 : 15; John 3 : 29; Rev. 21 : 2, 9; 22 : 17.

GOD AS "JUDGE." Gen. 18 : 25; Deu. 32 : 36; Judg. 11 : 27; 1 Sa. 2 : 10; Job 9 : 15; Ps. 7 : 11; 68 : 5; John 5 : 30; Ac. 10 : 42; 2 Ti. 4 : 8.

GOD AS "LIGHT." Ex. 10 : 23; 14 : 20; 2 Sa. 23 : 4; Ps. 27 : 1; Is. 9 : 2; Zec. 14 : 7; Hos. 6 : 5; Hab. 3 : 4; Lu. 2 : 32; John 1 : 4; 9 : 5; Ac. 22 : 6; Rom. 2 : 19; 1 Jo. 1 : 5; Rev. 21 : 23; 22 : 5.

GOD AS VINE "LIFE." Gen. 49 : 11; Ps. 80 : 9–19; Is. 5 : 1–7; Lu. 13 : 6; John 15 : 1, etc.; Ep. 5 : 22, 23; Rev. 2 : 7.

GOD AS BLEEDING "LAMB." Gen. 4 : 4; Rev. 13 : 8; Ex. 12 : 3, etc.; Lev. 14 : 12; Num. 28 : 3; Deu. 16 : 2; Josh. 5 : 10; Judg. 2 : 5; 1 Sa. 7 : 9; Ps. 51 : 16; Pro. 21 : 23; Is. 1 : 11; 53 : 7; Jer. 6 : 20 [John 3 : 10]. "Pauline Psalms," 32, 51, etc. "Evangelical Prophet," Isaiah, John 1 : 29; Ac. 6 : 32; Rev. 5 : 12, 13 [27 references to the "Lamb" in Rev.].

GOD AS THE "LORD OF NATURE." Gen. 1 : 1; Ps. 19 : 1; 104; Job 38 : 4–7; Is. 40 : 12–31; Jer. 10 : 10–16; Mark 4 : 39–41; John 1 : 1–5; Col. 1 : 16, 17; Heb. 1 : 10–12; Rev. 4 : 11.

GOD'S SPIRIT AS "WATER OF LIFE." 1 Cor. 10 : 4; Ps. 1 : 3; Is. 55 : 1; Ezek. 47 : 9; John 7 : 37; Rev. 22 : 1; 6 : 17.

GOD AS "HOLY SPIRIT." Gen. 1 : 2; (Ps. 104 : 30); Ex. 35 : 31; Judg. 3 : 10; 2 Sa. 23 : 2; (2 Pe. 1 : 21); Ps. 51 : 2; 139 : 7; Is. 61 : 1; Eze. 3 : 12; Mark 1 : 10; Lu. 4 : 14; John 3 : 34; 20 : 22; Eph. 2 : 18.

GOD AS "SON OF MAN." Gen. 3 : 15; 32 : 24, 30; 9 : 27; 12 : 3; 49 : 10; Ps. 89 : 36; Is. 11 : 1; 7 : 14; Dan. 7 : 13; Mat. 16 : 28; Rom. 1 : 4.

36. Augustus Blauvelt.—**37.** R. Heber Newton.—**38.** Mat. 19 : 4; 23 : 35; 24 : 37; Lu. 17 : 26–32; Mar. 12 : 26; John 6 : 3; 3 : 14; Mat. 12 : 3, 4, 5, 42; Lu. 4 : 25, 26, 27; Matt. 12 : 40–42.—**39.** A full list of quotations in the New Testament from the Old is given in "New Testament Helps," by the author of this volume.—**40.** Prof. W. G. T. Shedd. —**41.** Howard Crosby, D. D.—**42.** In 1597 Galileo made the oft-quoted remark about the Bible not teaching how the heavens go, and in 1685 Clericus took the next step of skepticism, and said that Jesus did not come to teach Criticism. —**43.** 1 Kings 2 : 3; 2 Kings 23 : 35; 2 Chron. 23 : 18; Ezra 3 : 2; Dan. 9 : 11, 13; Luke 24 : 44; John 7 : 23; 1 Cor. 9 : 9.—**44.** John 5 : 46, 47.—**45.** John 1 : 45; Acts 3 : 22–24; 7 : 37; 26 : 22; Rom. 10 : 5, 19.—**46.** "The book of Moses" is a common expression in both Testaments. 2 Chron. 25 : 4; 35 : 12; Ezra 6 : 18; Neh. 13 : 1; Mark 12 : 26. Christ called the Pentateuch simply "Moses," in Luke 16 : 29, 31; 24 : 27. In Heb. 4 : 7, the word "David" is similarly used of the Psalms, some of which, it is generally conceded, have been added since David edited the original Psalter, as "Wesley's Hymns," used by Wesleyans, contain hymns other and later than his, so that the argument for the Mosaic authorship of the entire Pentateuch from the fact that it was called "Moses," would not alone be conclusive. So with the name "Book of Moses." "Book of Judges" does not imply that any one ever believed that the Judges wrote it. It will be

noticed also that we do not use in our argument (because the testimony is partial, indirect, and unnecessary) the instances where Christ referred to separate laws or chapters as given or written by Moses, such as the decalogue (Mark 7 : 10), the law of the leper (Mark 1 : 44, etc.), the law of divorce (Mat. 19 : 7), although it is *very significant that in one case at least he quoted as written by Moses a passage "concerning the bush," which is not specifically declared in the Pentateuch to have been written by him.*— (Lu. 20 : 37 ; cf. Exod. 3.) Against the use of these references to single Mosaic laws or codes as proving Mosaic authorship of the Pentateuch, it is urged with some force that it does not prove that Christ wrote the four gospels, that Paul quotes single passages from them as being the laws of Christ. (1 Cor. 9 : 14; 11 : 23, 24.) There is no parallel in Paul, however, for John 5 : 46, or John 7 : 19. He never said, "Did not Jesus give you the four gospels?" nor called them "His writings."

The indirect evidence of the quotations which Christ makes from chapters here and there in the Pentateuch, is thus given by Rev. Howard Crosby, D. D. : —

"1. Our Lord quoted the Pentateuch as of Moses.

"2. The Pentateuch, in our Lord's day, was one book, and universally regarded as of one author, *i. e.* Moses.

"The latter proposition clinches the former. It prevents our saying that only those words actually quoted by our Lord are of Moses; or at most only the immediate context.

"If I quoted a page of Bancroft's History, and, in quoting it, said: 'Bancroft says thus and thus,' I should be understood as believing that Bancroft's whole work was Bancroft's. No righteous critic could say that I meant to affirm Bancroft's authorship only of that page or chapter quoted, *unless Bancroft's work was already split up into sections, and attributed to various authors.* It is so with the Pentateuch.

The Pentateuch, in our Lord's day, was not split up into sections and attributed to various authors. All scholars agree that it was considered as one work by one author, Moses. . . . Now, we are to keep in mind that the Jews in our Lord's time had none of the divisions of the Pentateuch which scientific study has produced in our time. They had no Deuteronomist and priest-code, no Elohist and Jehovist, and second Elohist and Redactor, no five Narrators. All this is new. To the Jews of our Lord's day 'the law' was a book, one book, and that the Pentateuch, just as we have it. In this light it is surely impossible to deny that Jesus understood the Pentateuch to be the work of Moses."

47. Prof. C. A. Briggs and Hermann Strack. — **48.** New York *Observer*. — **49.** See report in *The Christian World*, London. — **50.** Colensó and others say that even if Christ knew that the Pentateuch was not the work of Moses, He might innocently have "spoken of it as such in accordance with the prevalent ideas of his time," which is only a sugar-coating of the blasphemy, that the divine Christ might, instead of correcting an error, distinctly and repeatedly confirm it. — **51.** We are reminded that Christ, when His deity was veiled in flesh, declared there was one subject on which He could not speak, because he did not know about it. (Mat. 24 : 36.) From that it is argued that He might not have known some things which He *did* say — an inference much too strong for the text. To say that Christ, when incarnate, did not know some of the things of which He did *not* speak, is vastly less than the claim of the new criticism that He did not know some of the things which He professed to know, and of which He often spoke. We are told by Robertson Smith, that He no more anticipated the discoveries of Colenso than those of Galileo. It seems to be forgotten that He did not talk about astronomy, did not

endorse Ptolemy's mistakes, but He did often talk of "the law," for it was a part of the text-book which he came from Heaven to expound and "fulfill." That would be the last place for *Him* to be mistaken. He certainly claimed to be accurate in all that He did say in many passages,—among others John 12 : 48–50: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, He hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak."—**52.** See Ezra 3 : 2; 6 : 18; 7 : 6; Neh. 1 : 7, 8; 8 : 1, 14; 9 : 14; 10 : 29; 13 : 1. See Concordance for 540 references to Moses in the Pentateuch, and yet others in all parts of both Old and New Testament.—**53.** Howard Crosby, D. D.—**54.** Prof. W. G. T. Shedd.—**55.** *The Observer.*—**56.** H. Sinclair Patterson, M. D.—**57.** *The Christian World*, of London.—**58.** Gen. 3; 7 : 16; 24 : 3; 28 : 21; 2 Chron. 18 : 31; Psa. 56 : 10.

59. Prof. Francis L. Patton says, "If it were held that the words of Christ and the New Testament writers are sufficiently accounted for, by supposing that a fourfold document was composed under the direction of Moses, parts of it being written by Moses himself, or that Mosaic writings were the basis of our present Pentateuch, we should be obliged to admit that though this view may fall very far short of the truth, it nevertheless cannot be held to be inconsistent with the Confession of Faith." This is doubtless the meaning of Luther's words, which the critics misquote as an endorsement of their efforts to prove that the Pentateuch was not even edited by Moses. "What matters it," he said, "if Moses should not himself have written the Pen-

tateuch?"—**60**. Law of Circumcision long neglected, Josh. 5 : 5; Passover, 2 Kings 23 : 21, etc.; Feast of Tabernacles, Neh. 8 : 17; Sabbaths, 2 Chron. 36 : 21; whole "Book of the Law" restored to notice after long neglect, 2 Kings 22 · 3, etc. No record in all Old Testament of the Day of Atonement being observed.—**61**. Deu. 17 : 17.—**62**. Of these 540 references to Moses in the Pentateuch, 60 are found in Deuteronomy, 180 in Numbers, 60 in Leviticus, and 240 in Exodus.—**63**. Mat. 15 : 4; 19 : 18, 19; 22 : 37, 38, 39; Mark 12 : 29, 30; Luke 10 : 25–28.—**64**. Luke 4 : 4, 12; (Deu. 8 : 3; 6 : 16.)—**65**. Mat. 5 : 17, 19.—**66**. Mat. 5 : 43; Mark 7 : 7, 8; Mat. 15 : 4–9.—**67**. Mat. 21 : 16; 12 : 1–8.—**68**. Mat. 9 : 13.—**69**. Mat. 5 : 31, 38.—**70**. *Christian Union*.—**71**. Deu. 6 : 5.—**72**. Professor Swing.—**73**. Lev. 19 : 18.—**74**. Lev. 19 : 34, etc.; 1 Kings 8 : 10–12; 2 Chron. 7 : 1–3, 37–40; Mal. 1 : 11. "In the Book of Proverbs," says Delitzsch, "the name of Israel nowhere occurs, but that of *man* is found all the more frequently." So Job is not Jewish, nor Genesis, nor Jonah, nor Daniel. These are international, uninational, world-reaching.—**75**. R. Heber Newton. —**76**. Mal. 3 : 1; Mat. 11 : 10, 13, 14.—**77**. Lu. 4 : 21; Isa. 61 : 1.—**78**. Mat. 11 : 5; Isa. 35 : 5; 29 : 18.—**79**. Mat. 13 : 14; 21 : 42; John 15 : 25.—**80**. John 13 : 18; 17 : 12.—**81**. John 19 : 29.—**82**. Luke 24 : 27.—**83**. Gen. 1 : 1; Psa. 104 : 30.—**84**. Judg. 3 : 10.—**85**. Exod. 35 : 31.—**86**. 2 Pet. 1 : 21; 2 Sam. 23 : 2.—**87**. Psa. 51 : 11.—**88**. Professor Swing.—**89**. Mat. 25 : 15–31.—**90**. John 13 : 18; 17 : 12; (Psa. 109 : 8, 17).—**91**. 2 Sam. 1 : 19–27; 3 : 33.—**92**. See Mark 9 : 44, (Isa. 66 : 24); Mat. 7 : 23, (Psa. 6 : 8); Mat. 15 : 7–9.—**93**. *The Christian Union*.—**94**. Augustus Blauvelt.

95. God's Final Reckoning with His Servants, as described by Christ and recorded by Matthew, the converted collector, Mat. 9 : 9.

1. Duties are given by God to all "according to their several ability." 25 : 14, 15 ("talents").

2. These duties include more than morality. 19 : 18–21 (young ruler's "lack"); 7 : 12 (Golden Rule).

3. Every one will be called to give account of his stewardship, and to receive reward or punishment. 25 : 19 ("talents"); 20 : 8 (vineyard "penny"); 12 : 36 ("every idle word"); 16 : 27 ("Son of man").

4. This account may be called for at any moment. 24 : 36–39 ("As days of Noah"); 24 : 42, 44, 46 ("watch"); 24 : 48–51 ("delayeth"); 25 : 10–13 ("virgins").

5. The faithful will be commended and rewarded. 7 : 21 ("Lord" — "but doeth"); 10 : 32 ("confess"); 25 : 20, 21 ("5 talents"); 20 : 9, 10 ("every man a penny"); 25 : 34, 35 ("Come, ye blessed").

6. The unfaithful will be condemned and punished. 10 : 33 ("deny"); 15 : 13 ("plant"). [*a*] In spite of foolish excuses. 25 : 25 (1 talent buried). [*b*] No reasonable excuse to offer. 22 : 11–13 ("speechless"). [*c*] Separated from the good. 13 : 30 (tares and wheat); 13 : 47–50 (bad fish); 25 : 31–33 (sheep and goats). [*d*] Punished terribly after death. 25 : 24–30 ("one talent"); 25 : 41–46 ("Depart").

7. Not only the vicious classes, but also those guilty of heart-sins will be punished. 18 : 23–35 [forgiven "10,000" ("100")].

8. The punishment of sin not personal, but natural. 7 : 27 (house flooded); 7 : 17 (tree and fruit).

9. Christ, like Jonathan, shoots arrows of loving warning by his words about our peril. 3 : 10, 8 ("axe" — "tree") 4 : 17 ("repent"); 5 : 20 ("exceed scribes"); 7 : 13 ("strait gate"); 10 : 28 ("kill body"); 12 : 41 ("Nineveh"); 18 : 8 ("hand offend"); 26 : 24 ("betrayed"); 23 : 37–39 ("Jerusalem").

96. John 8 : 45; Mark 9 : 42–48; Mat. 23 : 13, etc.—**97.** Deu. 1 : 31; Psa. 103 : 13; 84 : 26; Isa. 66 : 13; 49 : 15; 27 : 10; Hos. 14 : 3; Deu. 23 : 5; 2 Sam. 7 : 14.—**98.** Deu. 7 : 7, 8; 10 : 14, 15; Isa. 43 : 4; Jer. 33 : 1.—**99.** Psa. 89 : 14; John 3 : 16, 36; Rev. 7 : 14; 6 : 16; Rom. 15 : 30; Heb. 3 : 7, 11.—**100.** Mat. 11.—**101.** Mat. 12.—**102.** Deu. 1.—**103.** Deu. 4.—**104.** Exod. 34 : 6, 7.—**105.** Mat. 22 : 31, 32; Exod. 3 : 6.—**106.** John 5 : 39.—**107.** *The Congregationalist.*—**108.** Psa. 17 : 5; Prov. 14 : 32.—**109.** W. C. Gray, D. D.—**110.** "Doctrines of Faith and Morals for Jewish Schools and Families, by Dr. S. Herxheimer, translated from the German by Dr. C. Kleeberg."

111. Psa. 136 : 1.—**112.** Prov. 23 : 18.—**113.** Psa. 16 : 11; 31 : 19; Eccl. 7 : 15; 3 : 17; 12 : 7; Prov. 14 : 22; Gen. 15 : 15; 2 Sam. 12 : 23; Isa. 26 : 19.—**114.** See Note 35.—**115.** John 3 : 10.—**116.** Psa. 6; 32; 51; 103; 130; 143.—**117.**— Whittier.

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